THE HOLY CITIE.

1 *Discouered.*
2 *Besieged.*
3 *Deliuered.*

A SERMON PREACHED

At York House before the Right *Honourable* FRANCIS, *Lord* Verulam, Lord High Chancelor *of England, &c.*

By *Michael Wigmore*, Master of Arts, and sometimes *Fellow of Oriell Colledge in Oxford.*

Eccl. 9. 14. 15.

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TO THE RIGHT HONORABLE, WILLIAM, *Lord Cauendish, the Noble Sonne,* and Hopefull Heire to the Right Honourable WILLIAM, Earle of Denon: *&c. Increase of glory in Heauen, and* Earth.

RIGHT HONORABLE,

I Must ingeniously confesse, That, when I first set pen to paper, to make you Patron to so small a present, that my hart trembled with my hand: & I fainted for fear of presumption: Yet, when I duly cõsidered with my selfe, First, that (long to be cõtinued) Leagne, betwixt You & that Noble

ADVANCEMENT OF LEARNING (*for whose seruice it was first moulded*) *And then* (Mercurius ante omnes stellas Phœbo semper est domesticus) *That your Honour hath been alwayes a fauourer of good Letters, and ready to reach incouragement to Schollers: I haue Prest in amongst the rest to prostrate my labours vnto your Lordship:*

Disblame mee, Noble Sir, I beseech you, if I haue beene misled by an Ignis fatuus *to be so bold vpon your patience; It was the fire of a dutifull affection, which hath in this manner vnclouded it selfe to giue you a Lightning of my lowlines to-you-wards.*

Artaxerxes *could accept of a few drops, from the hand of a poore* Cynætas;

nætas; *and it was* Alexander, *that did* Parua libenter accipere: *wherfore knowing you truely Noble (like that ſilly Bird of the Philoſopher, that did fly for ſhelter into his boſom) I haue ſhrowded me vnder your Honours Couerture:*

If you ſhall but accept of it, I ſhall goe away with Fatnes to my bones: Pſal.

Praying and praiſing the King of Kings, for your Increaſe of Honour vpon Earth, and Eternall bleſſedneſſe in Heauen hereafter:

Your Honours moſt humble ſeruant in the Lord,

Michael Wigmore.

Ad Lectorem.

CUpio, si fieri potest, propitijs auribus quid sentiam dicere: Sin minùs, dicam & iratis. Senec. Epist. 59.

The

The Holy Citie:

Eccleſ. cap. 9.

Verſe 14. *There was a little Citie and few men within it, and there came a great King againſt it, and beſieged it, and built ſtrong bulwarkes againſt it.*

15. *Now there was found in it a Poore Wiſe man, and he by his wiſedome deliuered the Citie; yet no man remembred the ſame Poore man.*

THe Time and my Text are ſo neere allied, *A litle Citie and few men within it*, a ſhort time and a few minutes (and yet a large field to be diſcourſed) that it admits not of any preface, leſt like thoſe builders of the Towne of *Mindus*, in making my Gates to large for my Citie I ſhould leſſen the inſide, by enlarging the entrance. *Diog. Laert.*

Then briefly obſerue theſe Generall heads: *Diuiſion.*

Firſt, The Citie beſiedged, it is the Church. Cap. 1.

Secondly, The ſiedge is laid by the Prince of this world. Cap. 2.

Thirdly, It is remooued by the Worlds Redeemer, the Sonne of God, the Sonne of man, a Poore Wiſeman, yet God and Man. Cap. 3

CAP. I.

I. *The Citty Diſcouered. An errour of the Iewes.*

For the firſt,

The Iewes hauing left the land of Goſhen, and forſaken

the transparent light of the Gospel to liue in darkenesse in the land of Egypt, are so misled in their ignorance, and so remote from the light of grace, that seeing they see, and doe not perceiue; and hearing they heare, and doe not vnderstand: Vpon the words of the Prophet *Ieremy* in the 31. cap. vers. 38. Where it is that the citie should bee built vnto the Lord, *from the towre of Hananeel, to the gate of the corner*, they haue blindly construed it to be meant onely by the second *Hierusalem*, built by *Nehemias*, & afterwards erased by the Romans; wheras the City there aboue mentioned, It shal neuer be plucked vp, nor be destroyed any more for euer, as it is in the 40. v. of the foresaid chap. From the 6. of *Zach.* ver. 12. *Behold the man whose name is the Branch, hee shall grow vp out of his place, and he shall build the Temple of the Lord.* They yet expect a Sauiour to come to be a founder of a third Temple; Out of *Esay*, the 45. at the 13. vers. *He shall build my Citie and let goe my Captiues.* They looke for a Messias, to erect a new citie, and to restore their ancient priuiledges.

Act. 28. 26.

Iosephus.

But as it was foretold of olde, *The heart of this people is waxed fat, and their eares are dull of hearing, and with their eies haue they winked, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and should returne that I might heale them, saith the Lord.* For had they but considered the words of *Daniel*, in the 9. cap. at the 27. ver. that *He* (the Messias) *should cause the oblation and sacrifice to cease; and that hee should make it*, that is, *the Temple to bee desolate, euen vntill the consummation should bee powred out vpon the desolate*: Had they but conceited this saying of the Prophet, they might as easily haue seene their errour, as the Wise men did the starre in the East, which brought them to the place where the child lay: (*a*) *God dwelleth not in houses made with hands*, (*b*) *but you are the Temple of the holy Ghost*, (*c*) *you are Gods husbandry, and Gods building*, (*d*) *you also as liuely stones, are built vp a spirituall house, an holy Priesthood, to offer vp spirituall sacrifice*

Confuted. Isai. 6. 9.

The City what it is.
a Act. 7. 49.
b 1. Cor. 6. 19.
c 1 Cor. 3. 9.
d 1. P. 1. 2. 9.

fice acceptable vnto God by Iesus Christ, you are the holy City of the Lord. And whereas others haue borrowed their names frō their first Authors & Erectors, as Rome from *Romulus*, Niniuey from *Ninus*, Alexandria from *Alexander*, &c. So from the name of the first Founder, who was called *Emanuel*, (God with vs,) the name of this Citie, it shall be *Dominus Ibidem*, *The Lord is there*, and so it is called by the Prophet, *Ezech* 48.35.

The Church a Citie.

The Latines, to expresse the nature of a citie, haue accustomed themselues to two generall words: They call it *Vrbs* from It's housings and buildings, and so the Romans in their calculations vsed that phraise *ab Vrbe condita*; they terme it *Ciuitas* from the Inhabitants, who being vnited into one fellowship, are also incorporated vnder one gouernment, and so the assembly of Gods Elect; It is a citie, for It's Vnitie, It is little, for It's Paucity, It is Fraile, through It's Infirmities; *A little City and few men within it.*

Vnity of the Church.

As in the *symetrie* and *structure* of Man, we may find an Epitomie of the whole World, and as it were an Index to the volume of Gods workes; A body composed of the foure Elements, a substance diuers in It's composition, containing *nerues* and *veines*, and *arteries*, *flesh* and *bones*, and *blood* & *gristles*; *Partes, Integrales, Essentiales, Excrementitiales*, (as the Philosophers doe distinguish) parts *heterogeniall*, and diuers in nature; yet being vnited and knit together, by the vertue of one forme, one soule, doe become one body of diuers members: So in the Mysticall body of Christs Church, *Barbarians*, and *Græcians*, *Iewes* and *Gentiles*, Bond, and Free, seuerall Nations of different Natures; yet by the power of the spirit of Vnitie, they are so concorporated and linked together, that (as it was said of the children of *Israel*,) (*a*) *They are gathered together, euen as one man,* (*b*) *The wood of Iudah, and the wood of Ioseph, they are conioyned in one tree,* (*c*) *They are the branches of one Vine, they are the children of one Father,* (*d*) *They are the members of one Body, vnder one head which is Christ Iesus.*

a Iudg.20.1.
b Ezek.37.16. 17.
c Ioh.15.5.
d 1 Cor.12.12.

Plut. in vit. Scip.

And although, (as *Scipio Affricanus*, sent his Spies into the Army of *Syphax*, and vnder the colour of a truce pretended, commanded them to set fire in his campe) that so the diuell, the father of lyes, hath sent abroad his Scouts amongst vs, that they might kindle the fire of discention, yet if we winnow the chaffe from the corne, (then like vnto the twins of Hypocrites) they haue *Idem velle, Idem nolle*: *There is but one Body one Spirit, one Hope; There is but one Lord, one Faith, one Baptisme; but one God and Father of all, which is aboue all, and through all, and in you all*, Ephes. 4. vers. 4, 5, 6, 7.

Ioh. 8. 44.

Paucitie of the Church.

Thus, for its Vnity, its a Citie, though such a one as little *Zoar*, or as *Bethlehem*, *but little amongst the thousands of the Princes of Iudah*.

Mich. 2. 5.

It is recorded of *Alexandria*, specified in the Prophet *Nahum*, vnder the title and name of *No*, *That it had the Sea for a ditch*. Put *and* Lubin *for her helpers*, Ægypt *and* Æthiopia *for her strength, & that it was a citie ful of people*: *Of Niniueh that great citie, that it multiplyed her merchants aboue the starres, and her Princes as the grashoppers, that there were in it sixescore thousand persons, that could not discerne betwixt the right hand and the left. Et quantus sit numerus alterius ætates quum tantus sit numerus parvulorum*. And it is reported of *Quinsay* in *China*, that it hath sixeteene hundred thousand of Inhabitants: that it is one hundreth miles in compasse, that there are in it twelue thousand stone bridges of Marble, and some of them of that statelinesse and height, as that a great ship with top-saile might passe vnder them.

Nah. 3. 8. 9.

Nah. 3. 16, 17.

Ionah 4. 11.

Geogr. Staff. c. 7. c. 53.

B. L. lect. 31. in Ionah ex P. Venet.

Geog. descrip.

Such are the insolent and portly buildings, reared and erected by the Princes of the earth, so populous and full of multitudes, as if they had beene *sowen with the seede of man*; whereas vnto the Citie of the Lord, *narrow is the way and straight is the gate, and few there are that enter therein*.

Ier. 31. 27.

Mat. 7. 13.

God once beheld the wickednesse of men, that it was great vpon the earth, *that all their hearts, the thoughts of their hearts*

hearts, the imagination of their thoughts, were only euill, continually euill; not ten righteous to be found in all Sodome, not eight just in all the whole world: of sixe hundred thousand men that were brought out of the land of Ægypt, besides their families & their children, but two that entred the land of Promise (Caleb and *Ioshua)* Run to and fro through the streets of *Hierusalem, and behold now, and know and enquire, if yee can finde a man, (one man saith the Prophet) that executeth iudgement, or seeketh truth: Pusillus grex, a little flocke.*

Gen.6.5. Exod.12.37. Num.14.30. Ier.5.1. Luk.12.32.

Vel duo vel nemo, &c.

Pers.Sat.1.

But to come neerer home, to these our times, were I to seperate the goates from the sheepe, *Iudaisme*, *Paganisme* and the leprosie of *Mahumetanisme*, being spread not onely through the *Turkish* Empire, but through the large Kingdome of the *Persian* Sophie; and also infecting those spacious Dominions of *Tartarie*, *Cathaia* and *China*: these being distinguished from the Church of Christ; *Russians* and *Gracians*, *Armenians*, and the *Abissines*, (a mighty people vnder the gouernment of *Prester Iohn*) these being disioyned from the faith *Orthodoxicall*, the reformed Churches of *England* and *Scotland*, *France*, and *Germanie*, and in many other Countreys and Territories: These being disioynted from the *Papacie*, and our floore being purged at home from *Hypocrites* and *Heretickes*, *Humorists*, and *Brownists* *Catharists*, and *Familists*, *Arminians* *Anabaptists*, with a many Sects and Factions, what then remaines but a little flocke, *A little City, and few men within it.*

Geog.desc.

And here let not dust and ashes, let not the clay contend with the Potter, for electing so few to be vessels of honour, and preparing so many to be vessels of his wrath; *Who art thou, O man, that pleadest against God; he created vs in his goodnesse, the diuell tempted vs in his maliciousnesse, we assented in our vnfaithfulnesse, and haue dishonoured him in our vnrighteousnesse*

Why the number of the elect so small.

Rom.9.20.

righteouſneſſe. And ſhall we thinke to wipe of our filth vpon the purity and brightneſſe of the Lord; Wee are all by nature, the children of wrath, and leſt the haughtineſſe of fleſh and blood ſhould glory in it's owne perfection, and boaſt it ſelfe in its owne merits, he hath freely choſen a few, a ſmall number, & the reſt he hath ſent empty away.

Our fathers haue eaten ſowre grapes, and the childrens teeth are ſet on edge; the canker of their ſin and iniquity, hath fretted into all their poſterity, the contagious corruption of the roote hath deriued it ſelfe into the branches, and ſo diſabled vs in body and ſoule, that we are *not ſufficient of our ſelues to thinke any thing as of our ſelues, but our ſufficiency is all of God* : 2. *Cor.* 3. 5. *Wee are all ſicke euen vnto death, there is none righteous, no not one, none that vnderſtandeth, none that ſeeke God.*

Firſt, for to ſpeake of the Soule in generall, *Quid modo neceſſe eſt* (as ſaith S. *Bernard*) *ſingulas eius miſerias numerare*, How laden with ſinne ouerwhelmed with darkeneſſe, enſnared with allurements, itching with concupiſcence, open to all paſsions, prone to euill, enclining to wickednes, full of reprochfulneſſe, full of confuſion.

More particularly for the Minde, as the eye is the light of the body, ſo is the minde the eye of the ſoule, and yet ſhe is no more *Naomi* but *Marah*, the dolefull creatures, the beaſts of the deſart, Owles doe dwell there, and Satyres do dance there; dulneſſe and forgetfulneſſe, confuſion and obſcurity, ignorance and impotency; theſe haue there planted their habitations, inſomuch that the naturall man receiueth not the things of the Spirit of God, *The light ſhineth into the darkeneſſe, and the darkneſſe comprehendeth it not*; *Si lumen quod in nobis eſt tenebræ ſint, ipſe tenebræ quantæ erunt.*

The Will ſhould be like the golden bridle, that *Minerua* was ſaid to haue put vpon *Pegaſus*, and wee like thoſe beaſts in the firſt of *Ezech:* Of which it is ſaid at the 12. v. *That whether the ſpirit would goe, they went, and they turned*

not

f Mans frailty ce the fall.

om. 3. 10. 11.

f the ſoule. rr. 5. *in dedi- at. Eccleſ.*

f the minde. lat. 6. 22.

uth 1. 20. *ai.* 13. 21.

Cor. 2. 14.

ph. 1. 5. *lat.* 6. 23.

f the Will.

not when they went; But now (oh wretched ſlauery of man) *The good which we would, that we do not, and the euill which we would not, that doe we*; So that the armes and powers of the ſoule, wherewith ſhe ſhould reſiſt her enemies, they are as it were diſheuered and broken, maimed and vnfit for ſpirituall warfare. Rom. 7. 19.

As for the Body, (which according to the opinion of Diuines, was free from all paſsion before the fall) It is now become ſubiect to heate and colde, to hunger and thirſt, to paine and ſickneſſe, and laſt of all to death it ſelfe, the iuſt reward and ſtipend of vnrighteouſneſſe. *Of the Body*

Thus the whole Man lies ſicke of ſinne; Sinne Originall, and ſinnes Actuall, ſinnes againſt God, and ſins againſt our Neighbours, ſinnes of Omiſsion, ſinnes of Commiſsion, ſinnes of Ignorance, ſinnes of Impotence, and ſinnes of Malice, like ſo many vlcers, and impoſtumes, are alwayes running and reaking vpon vs, from the ſole of of the foot, to the crowne of the head, there is nothing whole therein, nothing but ſores, and ſwellings, and corruptions; Inſomuch, that whatſoeuer comes from vs, yea euen our moſt righteous actions, they are *inſtar panni menſtruata*, as filthy ragges in the ſight of God. *Of the whole Man.* Iſa. 1. 6. Iſa. 64. 6.

Such are the pillars of fleſh and blood, ſuch the fraile Gariſon of this Citadell, ſuch the debilitie of the Inhabitants, that (like him that went from Hieruſalem to Ierico) *they are all wounded and halfe dead*: we are all deſtitute of all comfort, our ſinnes haue ſeparate betwixt God and this Citie, and yet *There is come a great King againſt it, and hath beſieged it, and built great bulwarkes againſt it.* Luk. 10. 30. Iſa. 29. 3.

CAP. II.

II. *The Siege of the Diuell againſt the Church.*

AND ſo I proceede to my ſecond generall head, the ſiege laid by the Prince of this world, (or the Diuell, the Prince of darkeneſſe. *Malice of our*

When *Minutius* and *Fabius* were at variance, and that they

ur ghostly ene-
y
Plut in vit. Fab.

they had deuided their forces each from other, *Hannibal* imbracing this opportunity, gaue a hot charge vpon *Minutius*, and that in the night when least suspected, thereby intending his vtter ruining.

The Spiritual *Hannibal*, that old Serpent, hauing taken a blow from the arme of Gods vengeance; such a blow! that strooke him like lightening from heauen to be a fiery Dragon in the ayre, and finding his owne arme to bee too short, to reach reuenge vnto the most High, like the *Panther* that fiercely assaults the picture, for the deadly hatred that he hath to Man; He sits on the Image of God in vs, (taking aduantage from our darkened soules) and hauing set him and his Israel at variance, (*For the Lord hath a controuersie* (as saith the Prophet) *with the inhabitants of the earth*,) liue vnto a *Panther* in his cruelty, like vnto a Dragon in his vigilancy, like vnto a Serpent in his subtilty, *Hee goeth about as a roaring Lyon seeking whom he may deuoure.*

Hos. 4. 1.

1 Pet. 5. 8.

His struculent rancor against this Citie, his Barbarous impiety against the Church, he doth not onely wish her subuersion, *When shall she die and her name perish*, but hauing mustred vp all his forces, incourageth those swarmes of vncleane spirits, *like the children of Edom in the day of Hierusalem, downe with it, downe with it, euen vnto the ground.*

Psal. 137. 7.

This diuelliſh battle began in heauen, when as *Michael* and his angels fought with the Diuell and his angels, seconded in Paradise with our first Fathers, and continued throughout all generations; Could we but haue a viewe of it in spirit, an obiect too terrible for mortall eye; could we but conceiue those spoyles vnspeakeable practised by the Diuell vpon earth; could we but imagine the fury of this warfare, steeld with outragious intestine malice: It would present vs a tragicall spectacle, not with torrents and floods of blood, not with mangled and wounded bodies, not with liueless, and breathlesse carkasses, (pilde vp togeather in the manner of mountaines,) but with the bitter

The fury of the Warfare.

Ac sane si licet corpore hoc exuto &c. Gratianate Dom. 1. in Quadr. con. 2 parte 2.

griuances

griuances of ſpirit, with the gaſtly gaſhes of afflicted conſciences, with infinite ſtabbes of murdered ſoules, by ſo much more grieuous then thoſe of the body, by how much the body is inferiour to the ſoule; Inſo much that all the foughten fields, al the *ſanguinary* broiles & battailes, all the bloody maſſacres that haue beene euen from the blood of *Abel* the righteous, to the laſt drop that was ſpilt vpon the ground, had in compariſon of this warfare, they were but ſports and childrens Enterludes.

In the warres betwixt Nation and Nation, where Cruelty doth often ouerflow her banks, and men grow luxurious in bloodſhed, thirſting like the vnſatiate Horſeleach,

Non miſſura cutem, niſi plena cruoris —— *Horat.*

There is a time for reſt and reſpit, a time when truce ſhall haue her entercourſe, a time of wintring, a time of Iubile, a time to ſay, *Ariſe O Sword*; and a time againe to ſay put vp thy *Sword into his place*; But in this ſpirituall Warfare where the Prince of darkneſſe doth keepe Centinell, where the Lyons eyes are alwayes open, there is no intermiſſion, no vacation, no not a breathing-while free from danger, *From the feare and terrour of the night, or from the arrow that flyeth by day, from the peſtilence that walketh in the darkeneſſe, or from the plague that deſtroyeth at noonetide. In vigilando ad praua opera, in dormiendo ad ſomnia turpia*; If we bee waking, he tēpts vs to wickednes, if we be ſleeping, we dream of filthineſſe, he is inceſſant in his rage and fury, and like vnto a Giant refreſht with wine.

Zech. 13.7. Matth. 26.52. Pſal. *Aug. in Sermonib. communib. Ser. 4.* Pſal.

Ceſar obſerues it in the skirmiſhes of Frenchmen, *Prima prælia eſſe plus quam virorum, poſtrema minus quam fœminarũ*; That they ſeeme to be more then men in their onſets, and yet are ſtill leſſe then women in their vpſhots, It is otherwiſe with our aduerſarie, whoſe malice ſtrengthens with proceſſe of time, and by how much his tyranny doth ſhorten, by ſo much the more outragious is his rancor:

Woe be to the Inhabitants of the earth and Sea, for the diuell is come downe amongst them hauing great wrath, because he knoweth that his time is but short. Reuel. 12. 12.

Power of the Enemy.

Haymo.

Hee is come against vs with all his forces, and such an Host of vncleane Spirits, that according to the opinion of some of the Ancient, *Aier ita plenus est Demonibus, sicut radius solis minutissimis pulviculis.* So that wee are matcht, not one against one, which were but as a worme to Behemoth, but seuen to a woman, as in *Marie Magdalen*; A Legion to one man as in Saint *Lukes* Gospell. Which whether it be (as *Iansenius* would haue it) to the number of twelue thousand two hundred and fiftie: Or else (as *Vegetius*) sixe thousand, or thereabouts: Or three thousand three hundred, as the Legions of *Romulus*. they could not be lesse then two thousand, for they entred two thousand swine. *Marke* 5. 13.

Iansen: in concord. Euang. cap. 31.

Veget lib 2, de re milit. cap. 2.

Plut. in vit. Rom.

So that the little handfull of the Church, it is inuironed and besidged with an numberlesse multitude of deadly enemies, *Imbrobi homines, Spiritus pessimi:* All the armadoes and troups of Diuels, all the companies of the wicked, all the forces and powers of hell, *They haue all bent their bowes and made readie their arrowes, that they may priuily shoot at the Righteous.* This is the marke of their malice and mischiefe, This is the white at which they leuell, This is *the little Citie on a hill* eminent and exposed to all dangers.

Psal. 11. 2:

Plut in vit. Cras.

And as *Crassus* once compassed the Ile of *Rhegium* with a wall reaching from Sea to Sea thereby to hedge in *Spartacus* his Enemie: in likewise they haue hemd vs in, one the one side with the boisterous Sea of this World, one the other with the walles and bulwarks of the Flesh; from whence they let flie such volleis of temptations, that if our skinnes were skaled with steele, and our sinewes composed of brasse, wee should not bee able to make resistance.

His subtiltie.

Prou. 1. 6: 30, 15.

Amongst the three things which are too wonderfull, and the fourth we know not: the one is the way of this our foe,

foe, *The way of a Serpent vpon a rocke*, whoſe ſtratagems are ſo full of ſubtiltie, that though of all others his wounds are moſt deſperat, yet that which is the worſt of worſts, the venime and ſting of all the reſt, *Cum voluptate infliguntur & inficta non ſentiuntur*, We doe receiue them with delight and pleaſure, and wotte not when, or where hee ſtriketh vs.

As he excelleth in craft and policie, *More ſubtile then any beaſt of the field*: ſo hee ſurpaſſeth in ſtrength and power. (a) *A roaring Lion*, (b) *A great Dragon*, (c) *Miſticall Behemoth, able to drinke vp Iordan at a draught*, (d) *The God of this world*, (e) *The Prince of the aire*, (f) *The Angell vnto whom power was giuen to deſtroy both earth and Sea*, (g) *And that huge and monſtrous Leuiathan*, ſpoken of in the one and fortieth of *Iob*, (h) *That eſteemeth of Iron as ſtrawe, and of Braſſe as rotten wood*, (i) *Out of whoſe mouth flies flakes of fire*, (k) *And that laugheth at the ſoaking of a Speare.*

i is ſtrength: Gen. 3. 1.
a 1 Peter. 5. 8.
b Reuel. 12. 9.
c Iob. 40. 10.
d 2. Cor. 4. 4.
e Epheſ. 2. 2.
f Reuel. 7. 2.
g Iob. 41.
h verſ. 18.
i verſ. 12.
k verſ. 20.

If he able with his armie to encounter *Michael* with his (a) *More then twelue Legions*, with his (b) *Thouſand thouſands, and ten thouſand thouſands, with his innumerable companie of Angels, whereof one, and in one night could ſley one hundred eightie and fiue thouſand*: 2. King. 19. 35. If hee be able to make reſiſtance; to fight *a battell*, and a great battell: how then ſhould the little ſmall remnant of the Church, how then ſhould they be able to withſtand him, whereas all the nations of the earth they are but as a drop of a bucket, but as a drop of the morning dew.

a Mat. 26. 53.
b Dan. 7. 10.
c Heb. 12. 22.
Reuel. 12.

When the children of *Iſrael* ſaw the Sonns of *Anak*, *they were as Graſhoppers in their ſight*, and were aſtonied at thoſe monſtrous men: But he that ſhould behold theſe monſters of Angels, it would daunt and appale the moſt ſtouteſt courage, ſlacken the ſtrings of the toughteſt heart, and make the very haires to ſtart from his head; we are but as earthen veſſels, *Si collidimur Frangimur*, as it is in the Emblem, if we doe but iut we are broken: And yet wee are

Num. 13. 34.

assaulted and driuen at; Not with the force of flesh and blood, but with the (a) *Fiery darts of the Diuell*, but (b) *with Principalities and Powers and worldly Gouernours, with the Prince of darknesse of this world, with Spiritnall wickednesse which are in high places*; Insomuch that they had preuailed against vs, and they had sayd we haue deuoured them, But that *there was found a Poore Wise man, and he through his wisdome deliuered the Citty.*

a Ephe.6,16
b ver.12

Psal.35,25

III. CAP III.

Of Christs passion, for the vvorlds redemption.
Ezec.4,1

AND so I come to my third Chapter, The remooving of the siege by the Worlds Redeemer.

Hitherunto as *Ezechiel* did once vpon a Brick-bat, I haue drawne a briefe portraiture of our Hierusalem together with the siege of the holy Citty: In the which, the intollerable terrour of conscience, the representation of Gods iust iudgements, the eminent daunger of ensuing vengeance had dissolued the strength of our shiuering spirits; In the which our wounds they were most desperate, our soules forsaken of heauen and earth, and our hearts at the last gaspe of comfort; In the which the iawes of death, the throat of hell, together with the malice of men and diuels, when their wrath was so kindled against vs, *They were all ready to haue swallowed vs vp quicke.*

Psal.124,3

But that *Now*, euen *Now*; *Now*, (a) *when the regions were white vnto the Harnest*. *Now*, (b) *when the Angell out of the Temple, had cryed with a loud voyce, thrust in the sickle*: *Now*, (c) *when the fulnesse of time was come, there was found in this Citie a poore wise man.*

a Ioh.4,35
b Reuel.14,15
c Ga.4,4

He was found of *Andrew*, when (a) *he Found the Messias*, (b) *he was Found in shape as a man*, (c) *hee was Found of them that sought him not, and made manifest to them that asked not after him*, *In Salem is his tabernacle, and his dwelling in Sion; he was Found in this Citty*; *A Poore Wise man.*

a Ioh.1.41
b Phil 2,8
c Rom.10,20

Psal 76,2

It

His pouerty. Gimm. ſumm. Exemp l.5. cap.39

It is obſerued in the nature of a Serpent, that although hee will put out his ſting & make reſiſtance againſt a man when hee is cloathed in his garments; yet, if hee doe but ſee one naked hee is affrighted and flyes from him: *Tell it vnto the daugters of Sion, beholde thy King commeth meeke*, he humbled himſelfe for our haughtineſſe, hee became poore for our pride, and being to encounter with that olde Serpent, *Pauper venit* (ſaith *Bonauent.*) *ne haberet diabolus quod auferret.*

Mat.21,5

Bonauent. lib. de pauperti. Chriſti.

So poore hee was in his Natiuitie, that being the *brightneſſe of the glory of his Father, the expreſſe Image of his perſon, and vpholding all things with the word of his power*, yet hee bowed the heauens and came downe, to bee borne in *Bethlem* a little Village, and in a common Inne of that Village, and in a noyſome ſtable of that Inne.

1 In his birth. Heb.1,3

So poore hee was in his ſtocke and Parentage, that although hee was branched from the ſtemme of *Iudah*, deſcended of the royall blood of Princes, the very flower of the houſe of *Dauid*, the Lyon of the Tribe, and hart of the Lyon; yet his parents, they had but a cratch for his cradell *Mary* (*pannis eum inuoluit*) ſhe had but ragges to make him ſwadling-clouts, (as Saint *Bernard* doth obſerue it) And at the time of her purification, whereas (according to the Law Leuiticall) the richer preſented a lambe for oblation, herpouertie compelled her to two young pigeons.

2 In his parentage.

Ber. ſer. de verb. Angel. Leuit.12 Luk.2,24

So poore hee was in his ſtate of life, that beeing the King of eternall glorie, yet he could not pay ten pence for tribute, but hee muſt firſt borrow it of a fiſh, *Go to the Sea, and caſt in an angle, and take the firſt fiſh that commeth vp, and when thou haſt opened his mouth, thou ſhalt find* (στατῆρα) *a peece of twenty pence, that giue vnto them for mee and thee, The foxes haue holes, and the birds haue neſtes, but the Sonne of man had not whereon to reſt him.*

3 In his eſtate.

Mat.17,27.

Mat.8,20

Laſtly being obedient vnto the death, hee had not ſo much as a ſhrowd to bee wrapt In, no not ſo much as a graue to be laide in, but muſt be buried in another mans

4 In his death and buriall. Mar.15,46 Mat.27,60

Sepulchre: Oh the grace of our Lord Ieſus Chriſt, That, though he were rich, yet became poore, that we through his pouertie might be made rich, *Poore and afflicted from his youth vp.*

2. Cor. 8. 9
Pſal. 88. 15.

Senec. Her. Fur. act. 2.

——— *nunquid immunis fuit*
Infantis ætas? Monſtra ſuperauit prius
Quam noſſe poſſet. ———

Poore in his Birth, Poore in his life, Poore in his death, Poore in his buriall. And yet he retained the riches of the minde, and therefore was called (a) *The Wiſdome of God*, (b) *The very power and Wiſdome of the Father*, (c) *In whom were hidden and laid vp all the treaſures of Wiſdome and Knowledge, the Worlds Meſsias, a Poore Wiſe man, He with his Wiſedome deliuered the Citie.*

His wiſdome.
a Luke 11. 49.
b 1. Cor. 1. 24.
c Col. 2. 3.

Our Sauiour conſidering our wretched miſerie, that through the craft and wilineſſe of Satan, we hauing made a breach in Gods couenant, were by the iudgement of his fierce wrath, all giuen ouer to the power of the Diuel, all excluded from the heauenly heritage, all condemned to eternall death, all conceaued and borne in ſinne, *non prius nati quam damnati*, and that we were all, euery one of vs, head and tayle, branch and ruſh, to be by nature the childrē of wrath, he who was rich in mercy towards vs, for the great loue wherewith he loued vs: He was moued in compaſsion ouer vs: and foraſmuch as the guilt of ſinne (or an offence) is to bee valued to the woorth of him againſt whom it is committed; foraſmuch as in reſpect of God it is infinitely infinite, and muſt haue infinite ſatitisfaction equally to paralell with his iuſtice: foraſmuch as no oblation, no attonement, no ſacrifice neither of men, or Saints or Angels could be proportionable to counterpoiſe it: Then ſaid I (as it is in the Pſalmiſt, ſpeaking in the perſon of the Meſsias) *Then ſaid I, behold I come that I might doe thy will O God.*

Chriſts wiſdome in the mediation betwixt god and man.

Pſal. 51. 5.

Epheſ. 2. 3. 4.

Pſal. 40. 7. 8.

God

God himſelfe hee became man, to bee a mediatour betweene God and man; *For vnto vs a childe is borne, vnto vs a ſonne is giuen*: *Iſa.* 9. 6. borne of a Virgin in his Humanitie, giuen from aboue in his Diuinitie, Truly God againſt the *Arians* bending themſelues againſt his Dietie: Perfectly man againſt *Apollinarius*, detracting from his ſoule of reaſon, maiming him in his Humanitie, and making him to bee paſsible in his Diuinitie: Indiuiſibly God and man againſt the *Neſtorians*, who haue rent him in ſunder, and dinided him into two perſons; Diſtinctly continuing both God and man againſt the *Eutichians*, confounding both natures in that one perſon: And yet againe of both natures, there is an often Cooperation, an euerlaſting Aſſotiation, but neuer any mutuall Participation: *Oh the deepneſſe of the riches both of the wiſedome and knowledge of God, how vnſearchable are his Iudgements, and his wayes paſt finding out: What is man that hee ſo regardeth him, or the ſon of man that he thinketh vpon him.*

The vniting of both natures.

Rom. 11, 33

They write of *Codrus* King of Athens, hauing receiued from the Oracle, that his ſide ſhould vanquiſh in the war, whoſe Prince himſelfe ſhould bee ſlaine in the battell: That hee diſguiſed himſelfe as a common ſouldier, and ſo made way for himſelfe to be ſlaine by the hands of his enemies: *This holy thing, the ſonne of the moſt High*, whoſe glory the Apoſtles beheld as of the onely begotten of the Father, hauing receiued from all eternity, euen from the boſome of truth it ſelfe, *that* (a) *we ſhould be reconciled vnto God in him*; (b) *that hee ſhould be made a curſe to redeeme vs from the curſe of the Law*; (c) *and that as in Adam all men died, euen ſo in him ſhould all be made aliue*; (d) *hee tooke vpon him the forme of a ſeruant, and became obedient vnto the death, euen vnto the death of the croſſe. Hee hath borne our griefes, and carried our ſorrowes, he was wounded for our tranſgreſsions, hee was bruſed for our iniquities, the chaſtiſement of our peace was vpon him, and by his ſtripes were we healed.*

Chriſts Paſsion for our redemption.
1. Externall in body or fortunes.

Ioh. 1, 14

a 2. Cor. 5, 19
b Gal. 3, 13
c 1. Cor. 15. 22
d Phil. 2, 7, 8

Iſa. 53, 4. 5

Whereas it is enacted in the Lawe Leuiticall, *that blood ſhould*

Leuit. 17. 11

ſhould make an attonement for the ſoule, wee were not redeemed with corruptible things, *but with the pretious blood of Chriſt, as of a lambe without ſpot or blemiſh*, not with minerals of gold and ſiluer, though all the cantons and corners of the earth, the ſtrength of the hils, the Sea and dry land, they are all his, all in his hands, he made them, he prepared them; For Chriſt our Paſſe-ouer was ſacrificed for vs.

1 Pet. 1, 18, 19

1 Cor. 5, 7
a Reuel. 5, 5
b Iſa. 53, 7

Beholde (a) *the Lion of the tribe of Iudah*, (b) *hee was led as a ſheepe vnto the ſlaughter*, from *Annas* to *Caiphas* there to be ſmitten, that amiable countenance, that beautifull viſage, *White and ruddy, the faireſt of ten thouſand*, to be buffeted & bruiſed with the rigorous fiſts of more then barbarous & mercileſſe miſcreants; from *Caiphas* to *Pilate* to be falſly accuſed, early in the morning, at the firſt dawning, Their feet were ſwift to ſhead innocent blood; from *Pilate* to *Herod* there to be derided, from *Herod* backe againe vnto *Pilate*, there to haue his venerable head to bee wounded all ouer with a crowne of thornes, his tender fleſh, his ſoft white skinne, to bee rent and torne with whips and ſcourges, his blowes and bruiſes ſo ſwolne and liuid, all blacke and blew, all in a goare blood, inſomuch that the Iewes, who had whilome ſeene him to be faire, *and Fairer then the ſonnes of men* could not haue knowne him in that viſord of cruelty without he had beene pointed out vnto them with an *Ecce homo, This is the man*; from thence to mount Caluarie there to be crucified, a death of all others moſt ignominious, appointed by the *Romanes* for none but ſlaues, tedious and lingring, yet fierce and vehement, and alſo accurſed of God himſelfe: there to haue each member extent, euery ioynt rackt out at length, his hands and feete to bee pearc't with nayles, the waight and heaft of his whole body to hang and be tentered on his tender palmes, his heart to bee gored and wounded with a launce. And whereas it was the cuſtome of thoſe times, to prepare for them that were to ſuffer a ſleepy potion, wine mingled with myrrhe therby to mittigate their paine and anguiſh, they mingled his

Pſal. 45, 2

Lip. tract. de cruce.

Deut. 21 32

Granat. ſer. 6 in Para, con. 1

his myrhe with gaule and bitternesse, that not the least limme, the least part of his body; no, not his tongue within his mouth, that it might not be free of torment: *Be ye astonied at this O yee heauens, be ye horribly affraid and vtterly confounded.* Ier.12,13

Metellus challenged by *Sertorius*, answered, that it was not fitting for a Captaine, to die a Souldiers death; And yet behold a greater then *Metellus*, a greater, then *Iohn Baptist*, the greatest of the Prophets, a Superlatiue transcendent excellency, *Hee was heere numbred with the transgressors, and hee did beare the sinne of many, hee powred out his soule vnto death*; to that base, vile, violent, accursed, *euen vnto the death of the crosse.* Esa.53,12

A man would haue thought, that by this time, they had beene drunk with the blood of innocency, that Malice hauing drawen so deepe a draught, had wel-nigh quencht the thirst of cruelty; But see! *Abyssus abyssum inuocat, One deepe calleth vpon another*; And where inuention faild for torments wherewith they might farther crucifie his body, their tongues did minister supply with taunts, that (for as much as in them lay) they might also fret him to the very soule. Psal.42.7

For (to let passe the derision of *Herod*, when hee put him into a white vesture: Of the Souldiers, when they cloathed him in a purple garment, Crowned him with a Crown of thornes, gaue him a Reed insteed of a Scepter, contemptuously bowing the knee vnto him, with, *All haile King of the Iewes*, spitting their polluted flegme in his face, Then blinding him, Then boxing him, Then asking him in scorn, *Prophecie vnto vs, O Christ, who smote thee*; To let passe (I say) all these contumelies) Now, fresh bleeding vpon the crosse, Now when each ioynt was rackt from other; Now, when his spirits began to faile him, and He, euen ready to giue vp the ghost, Now, when as had hee beene but a man, or not a man, but some poore dumbe creature, it might haue drawne water from a heart of stone, to haue seene him in

this extreamity of anguish, Now, euen now, they beginne to reuile him, to shoot their arrowes, euen bitter wordes, with, *Thou that sauest others, saue thy selfe; If thou bee the King of Israel come downe from the crosse; See if Elias will come and helpe him*, with many other blasphemies spake they against him, and yet, *Abyssus abyssum inuocat, One deepe calleth vpon another.*

Luk.22,65.

To an afflicted and sorrowfull soule, it is some ease to be regarded, it is some comfort to be pittied, although it bee the least graine of charity, the least amongst the workes of mercy: But here, as if he were a *worme and no man, a very scorne and outcast of the people*, the afflicted findes not the least respect, but (being bereaft of all consolation) hangs in the ayre like one forlorne, left and forsaken of heauen and earth; forsaken of the Iewes his natiue countrie men, who pleade for his death, with *Crucifie him, crucifie him, his blood be vpon vs and our children*; forsaken, betrayed, & solde by *Iudas*, one of the twelue, his owne Apostle, his companion, his guide, and his familiar; forsaken, denyed, and forsworne by *Simon* (shall I say *Bar-Ionah* the sonne of a doue) or rather call him by the stony name of *Peter*, better befitting the foulnesse of his fact:

Psal.22,6

Mat.27.25,26

Psal.55,13

Saint Peters complant.

When (as one hath it) *a maides easie breath*
Should blow him downe, and blast his soule to death.

Lastly, forsaken of all his friends, all his followers, all his Disciples, then they all forsooke him and fled: *Mar.* 14.50. and yet *Abyssus abyssum inuocat, One deepe calleth vpon another.*

All these grieuances hitherunto, they haue been but externall, *Corporis, vel Fortunæ, Of body or fortunes* (as the *Moralist* speakes) but now, to come to the pangs of the soule which is diuine, most quicke, most sensible; and to compare them with the paines of the body, which is earthy, corruptible, heauie and lumpish, it is passing; passing

2 Internall in the soule.

ſing, beyond all cõpariſon, Giue me any griefe (ſaith the ſon of Syrack) any griefe ſaue the griefe of minde; *The ſpirit of man* (ſaith *Salomon* in his Prouerbs) *will ſuſtaine all his other infirmities, but a wounded ſpirit who can beare:* And yet our Sauiour for our ſakes, *His ſoule was ſorrowfull euen vnto death*, full of trouble & counted with thoſe *that do goe downe into the pit*: And whereas, in the diſtreſſes of others, the blood hath a recourſe to comfort the heart (which is the reaſon that men are moſt pale when they are in moſt eminent danger) yet ſuch was the violence of this agony, in a chill ayre, on the open mount, and in a colde night (for it was not farre from the Æquinoctiall, when the euenings are colde through the aſcention of a many vapours) that it put him into a ſweat of blood, not *Diaphoreticus* (as the Phiſitians doe ſpeake) that is, a thin and fainty ſweat, but *Grumoſus*, great drops of blood, and it trickled downe vnto the ground; and yet *Abyſſus abyſſum inuocat, One deepe calleth vpon another.*

Eccluſ.

Prouerb.

Mar.14.34
Pſal.88.3,4

Luk.22,44

What ſmall drops of the waters of *Siloam*, what a thin dew of diuine comfort, in the opinion, of all beholders, and through that dreadfull moane vpon the croſſe, *My God, my God, why haſt thou forſaken mee, Non ſoluit vnionem ſubtraxit viſionem; Fuit deſertus, ſed non derelictus:* So that hee ſacrificed his ſoule for ſinne: *Iſay* 53. 10. and yet *Abyſſus abyſſum inuocat, One deepe calleth vpon another*, all thy waues and billowes haue gone ouer him; As for the reſidue of his paſsion, it is to be further admired with ſilence.

Pſal.42,7

Thus Chriſt hath once ſuffered, *The Iuſt for the vniuſt, that hee might bring vs vnto God; Iuſt*, for ſo ſaith *Pilates* wife, (a) *Haue nothing to doe with that Iuſt man; Iuſt*, for ſo ſaith *Pilate* himſelfe, (b) *I haue examined him before you & haue found no fault in him*; no, nor yet *Herod* to whom I ſent him; *Iuſt*, for ſo ſay the common people, (c) *Behold hee hath done all things well*; *Iuſt*, for hee challenged malice it ſelfe, euen in the face of all his enemies, (d) *Which of you can reproone me of ſinne.*

Chriſts innocencie.
1 Pet.3,18
a Mat. 27,19
b Luk.23,14,15
c Mat.7,37

Was hee arrogant, heare the Apoſtle, (a) *He made himſelfe of no reputation*; Was hee vaine-glorious, witneſſe his Diſciples, for (b) *hee girded himſelfe with a towell, and waſhed the feet of thoſe his ſeruants*; Was hee ambitious, aske the multitude, (c) *for they would haue made him a King by force, and he would not, but fled into the Mountaine.*

a Phil.2

b Ioh.13.5

c Ioh.6.15

Indeede; if that to cleanſe the Lepers, to heale the Palſie, to giue ſight to the Blinde, to make the Lame walke, the Dumbe to ſpeake, the Deafe to heare, to feede the Hungry, to viſite the Sicke, to reuiue their dead againe vnto life, If any of all theſe deſerued puniſhment, then doubtleſſe, they had much againſt him, for hee went thorowout all *Iudea*, doing of good and caſting out of Diuels.

His mildneſſe in paſſion. Hab.2.11

But when Innocency it ſelfe ſhall bee attached, falſly accuſed, adiudged, and condemned, It would make the *ſtone out of the wall, and the beame out of the timber, to ſpeake and anſwere.* The little Ant, the Emmet hath her gall, & the worm that is trod vpon will turne againe: But here, the Sonne of the moſt high God (a) *As a ſheepe dumbe before her ſhearer, ſo opened he not his mouth*, (b) *Hee was as a man that heareth not, and in his lips there was no reproofes*, (c) *When he was reuiled, reuiled not againe when he ſuffered, he threatned not*; But; quite againſt the ſtreame of fleſh and blood. (d) *Hee loued his enemies, did well to them that hated him, bleſt them that curſt him, and prayed for them that hurt him*, euen for thoſe that had mocked him, and ſpit at him, that had ſcourged him, and boxt him, and cruelly crucified him, *Father forgiue them they know not what they doe.* Oh the myrror and miracle of mildneſſe! Oh the wonder and aſtoniſhment of Angels! Oh thou immaculate lambe of God that takeſt away the ſinnes of the world!

a Eſa.53.7
b Pſal.38.14
c 1 Pet.2.23.

d Luk.6.27.28

Luk.23.34.

That he ſuffered for our ſinnes.

They write of *Conſtantine* the Emperour, that there was no meanes to cure his Leproſie, but by bathing in the blood of Infants: Such was the Leproſie of our ſinne, that there was left no hope of helpe, but by bathing in that

that innocent blood; euen in the blood of the Lambe of God: (a) *Hee was deliuered for our offences, and rayſed againe for our iuſtification*; (b) *For the tranſgreſſions of the people was hee ſmitten*; (c) *His owne ſelfe bare our offences in his owne body vpon the tree, that wee beeing deliuered from ſinne, ſhould liue vnto righteouſneſſe, by whoſe ſtripes wee are healed.*

a Rom 4,25
b Eſa. 53,8
1 Pet.2,24

It is wee that haue wrought this Tragedy, we haue prouoked the wrath of the Lord: It is wee that haue faſtned him vnto the tree, *Iudas*, and *Herod*, and *Pilate*, and the Prieſts, they were but inſtruments, but Executioners, but We haue crucified the Lord of life; You the hearers, I the ſpeaker, and Euery of vs, we may lay our hands vpon our hearts, and apply that ſaying of *Nathan* to *Dauid*, *thou art the man, Thou art the man.* Wee are reconciled by his blood, wee are iuſtified by his redemption, he hath nailed our ſinnes vnto the croſſe; *Yet no man remembred the ſame Poore man*, I will briefly winde vp all.

Concluſion.
Lam.1 12

Haue yee no regard all yee that paſſe by, beholde now & conſider, if euer there were ſorow like vnto this ſorrow, which was done vnto him in the day of Gods wrath: And ſhall we trample on his pretious blood; ſhall we ſpill it on the ground through our vnthankefulneſſe; ſhall ſenſleſſe creatures ſympathize at his paſsion: The vaile of the Temple rent aſſunder, the earth quackt, the rockes cleaud, the Sunne be darkened, the graues open, the dead ariſe; and ſhall we be leſſe ſenſible then theſe.

Lam.3 19

Heb.

Pſal.

Oh remember the ſame *Poore man*, to turne vnto him in the newneſſe of life; Conſider his afflictions, and his ſorrowe, together with the worme-woode and the gall: thinke vpon him, that indured ſuch contradiction of Sinners againſt himſelfe, leſt yee bee wearied, and faint in your mindes. *Aſcribe vnto the Lord yee ſonnes of the mightie, aſcribe vnto the Lord glory and ſtrength, giue him the honour due vnto his Name.*

To God the Father, for hee loued vs; to God the Sonne, for hee redeemed vs; to God the Holy Ghost, for hee hallowed vs; to the blessed Trinitie in Vnitie;

Not vnto vs, O Lord, not vnto vs, but vnto thy name bee ascribed the glory, from this time forth for euer more;

Amen.

FINIS.

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